



Yoga Vasistha Maharamayana

Excerpts from Book 3 On Creation

Utpatti Khanda

This section deals with the origin and nature of the universe. According to Vasistha, this universe with its innumerable objects, its concepts of time and space, and its varied laws is only a creation of ones own mind. Just as the mind creates a world in the dream state, so it also creates an imaginary world in the waking state. The only difference between the dream and the waking states is that dreams are short and the waking state is relatively longer. Time and space are only ideas of the mind. Through the minds perception many thousands of years may pass as a moment, or a moment in time in the waking state may be experienced as years in the dream state. The same is true of the concept of space. All these facts are illustrated by a number of interesting and revealing stories.



In this creation only that which is created grows, decays and then goes either to heaven or to hell, and it gets liberated. During the cosmic dissolution the entire objective creation is resolved into the Infinite Being, which is variously designated as Atma, Brahman, Truth, etc.

This same Infinite Self conceives within Itself the **duality of oneself and the other**. Thence, mind arises, as a wave arises when the surface of the calm ocean is disturbed. But just as a bracelet of gold is but gold, the qualities and the nature of the created and the potentiality of creation are inherent in the creator.

The mind is non-different from (has no existence independent of) the Infinite Self. Even as the mirage appears to be a very real river of water, this creation appears to be real. And, as long as one clings to the notion of the reality of "you" and "I", there is no liberation.



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Thought is mind, there is no distinction between the two. The self that is clothed in the spiritual body is known as mind; it is that which brings the material or physical body into existence. Ignorance, samsara, mind, bondage, impurity, darkness and inertia are all synonyms. Experience alone is the mind; it is none other than the perceived.

Just as an ornament potentially exists in gold, the object exists in the subject. But when this notion of the object is firmly rejected and removed from the subject, then consciousness

alone exists without even an apparent or potential objectivity. When this is realized, evils like attraction and repulsion, love and hate, cease in one's heart, as also the false notions of the world, you, I, etc. When the tendency to objectify ceases; this is freedom.



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After the cosmic dissolution and before the next epoch dawned, the entire objective universe was in a state of perfect equilibrium. There then existed the supreme Lord, the eternal, unborn, self-effulgent, who is the all and who is omnipotent. He is beyond conception and description; though He is known by various names like Atma etc., these are viewpoints and not the truth.

He is, yet he is not realized by the world; He is within the body, too, yet He is far. From Him emerge countless divinities like lord Vishnu, even as countless rays emerge from the sun; from Him emerge infinite worlds as ripples arise from the surface of the ocean. He is the cosmic intelligence into which countless objects of perception enter. He is the light in which the self and the world shine. He ordains the characteristic nature of every created thing. In Him the worlds appear and disappear, even as a mirage appears and disappears repeatedly. His form (the world) vanishes, but His Self is unchanging. He dwells in all.

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The Supreme Self cannot be realized, by means other than wisdom - not indeed by exerting oneself in religious practices.

This Self is neither far nor near; it is not inaccessible nor is it in distant places: it is what in oneself appears to be the experience of bliss, and is therefore realized in oneself.

Austerity or penance, charity and the observances of religious vows

do not lead to the realization of the Lord; only the company of holy men and the study of true scriptures are helpful, as they dispel ignorance and delusion.

When one is convinced that this Self alone is real, one goes beyond sorrow, on the path of liberation. Austerity or penance is self-inflicted pain. Religious observances add to one's vanity. There is only one remedy for ignorance of the Lord - the firm and decisive renunciation of craving for sense-pleasure.

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The wrong notion that this world is real has become deep rooted on account of persistent wrong thinking. However, it can be removed that very day on which you resort to the company of holy men and to the study of the holy scriptures.

Of all scriptures this Maharamayanam is best. What is found here is found elsewhere; what is not found here is not found anywhere else. However, if one

does not wish to study this, one is welcome to study any other scripture.

When the wrong notion is dispelled and the truth realized, that realization so thoroughly saturates one, that one thinks of it, speaks of it, rejoices in it and teaches it to others. Such people are sometimes called Jivanmuktas and also Videhamuktas.

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What are the characteristics of Jivanmuktas (liberated while living) and Videhamuktas (liberated ones who have no body)?

He who, while living an apparently normal life, experiences the whole world as an emptiness, is a Jivanmukta. He is awake but enjoys the calmness of deep sleep; unaffected in the least by pleasure

and pain. His wisdom is unclouded by latent tendencies.

He appears to be subject to likes, dislikes and fear; but in fact he is as free as the space. He is free from egotism and volition; and his intelligence is unattached whether in action or in inaction.

He becomes a Videhamukta when, in due time, the body is dropped. The Videhamukta is the sun that shines, Visnu that protects all, Rudra that destroys all, Brahma that creates; he is space, the earth, water and fire. He is in fact cosmic consciousness - that which is the very essence in all beings. All that which is in the past, present and future - all indeed is he and he alone.

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Is there a bracelet-ness in the golden bracelet, is it not just gold? Is there a thing called sky independent of the emptiness? Even so, there is no "thing" called the world independent of Brahman the absolute.

Just as coldness is inseparable from ice, what is called the world is inseparable from

Brahman. Water in the mirage does not come into being and go out of existence; even so this world does not come out of the absolute nor does it go anywhere.

It is like dream: in a state of ignorance the intelligence within oneself appears as numerous dream-objects, all of which are nothing other than that intelligence. Even so, in what is known as the beginning of creation, such an appearance happened; but it is not independent of Brahman, it does not exist apart from Brahman, hence it does not exist.

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The five elements are the seed of which the world is the tree; and the eternal consciousness is the seed for the elements. As is the seed, so is the fruit (tree). Therefore, the world is nothing but Brahman the absolute.

In this manner has the universe been conjured up in cosmic space by cosmic consciousness

with its own infinite faculties. Though these elements have combined among themselves and created apparent materiality in the world, yet, in truth, all this is mere appearance like the forms seen in space. They owe their reality to their substratum which is cosmic consciousness which alone is real.

Do not entertain the feeling that the world of five elements is their creation: look upon the five elements themselves as the manifestation of the power inherent in consciousness absolute. Such is the vision or realization of holy men.

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Even as a mountain is reflected in a mirror and is seen as if it were in the mirror, the jiva reflects the external objects and activities, and soon begins to think that they are all within itself and that he is the doer of the actions and the experiencer of the experiences.

The same Brahman which has come to regard itself as a finite jiva and endowed with a physical body, apprehends the external world which on account of the veil of ignorance appears to be composed of matter. Someone thinks he is Brahma, someone else thinks he is something else - in this manner the jiva imagines it is this or that, and so binds itself to the illusion of world-appearance. But all this is mere imagination or thought.

That consciousness reflected in itself appears to be creation. Even as an unreal nightmare produces real results, this world seems to give rise to a sense of reality in a state of ignorance. When true wisdom arises, this unreality vanishes.

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Just as a wave is seen on the calm surface of the ocean when the latter is agitated, even so when the absolute 'thinks', as it were, that it is a jiva, the jiva-nature manifests itself.

The cosmic form (Virat) of this cosmic consciousness is of the nature of pure consciousness, uncontaminated by gross materiality. Even the creator Brahma is a mere thought-form in this

cosmic consciousness: consciousness reflecting its own thought-forms within itself is all this apparent seer and seen.

Even as the cosmic being arose in the cosmic consciousness as a cosmic thought-form, others arose from the thoughts of that cosmic being - just as one lamp is kindled from another. But all of them are non-different from that one cosmic being on account of whose thought-vibration they arose.

Brahman alone is the cosmic being (Virat) and the cosmic being is all this creation, with the jiva and all the elements that constitute this creation. Brahman alone is the cosmic (Mahajiva) soul and the millions of jivas. There is naught else.

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By the apprehension of the perceived, the consciousness becomes jiva and is apparently involved in samsara. The one Mahajiva thus becomes individual jiva, inheriting from the previous generation the sense of duality and of individuality. When the false notion of a knowable apart from the knower (consciousness) ceases, it regains its equilibrium.

The ocean is water; the waves are water; and when these waves play upon the surface of the ocean, ripples (also water) are formed. Even so with the universe. Even as the ocean might look upon and recognize the individuality of the ripples, the consciousness thinks of the individuals as independent; and thus egotism is born ('I-ness').

Mind, intellect, egotism, the five great elements, and the world - all these innumerable names and forms, are all consciousness alone.

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Death is but waking from a dream.
Birth, which arises from a wish, is no more real than the wish, like waves in a mirage!

In the twinkling of an eye, the jiva undergoes the illusion of the death-experience, forgets what happened before that, and in the infinite consciousness thinks 'I am this' etc., and 'I am his son, I am so many years old, I ...' etc. There is no essential difference between the experiences

of this world and those of another - all this being the thought-forms in the infinite consciousness. Their real nature is consciousness.

Even as in a dream there is birth, death, and relationship, all in a very short time, and even as a lover feels that a single night without his beloved is an epoch, the jiva thinks of experienced and non-experienced objects in the twinkling of an eye. And, immediately thereafter, he imagines those things (the world) to be real. This world and this creation is nothing but memory, dream.

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Liberation is the realization of the total non-existence of the universe as such. This is different from a mere denial of the existence of the ego and the universe! The latter is only half-knowledge.

Liberation is to realize that all this is pure consciousness. The one infinite consciousness alone is thought-form or experience.

Give up this form of yours and attain the pure spiritual insight. For only Brahman can really see or realize Brahman. Even as water mixes with water, you will become one with the field of consciousness. By the persistent practice of such meditation, even your body will become one of pure consciousness and subtle. For, I see even this, my body, as consciousness. You do not, for you see the world of matter, even as an ignorant man might mistake a precious stone for a pebble.

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In dream, the dream-body appears to be real. But when there is an awakening to the fact of dream, the reality of that body vanishes. Even so, the physical body which is sustained by memory and latent tendencies is seen to be real when they are unreal.

At the end of the dream, you become aware of the physical body. At the end of these tendencies, you become aware of the ethereal body. When the dream ends, deep sleep ensues. When the seeds of thought perish, you are liberated.

In liberation the seeds of thought do not exist. If the liberated sage appears to live and to think, he only appears to do so, like a burnt cloth lying on the floor. This is, however, not like deep sleep nor unconsciousness, in both of which the seeds of thought lie hidden.

By the persistent practice (abhyasa) egotism is quietened. Then you will naturally rest in your consciousness; and the perceived universe heads towards the vanishing point.

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What is called **abhyasana** (practice)?

Thinking of "That" alone, speaking of "That", conversing of "That" with one another, utter dedication to "That" one alone - this is called abhyasana or practice by the wise.

When one's intellect is filled with beauty and bliss, when one's vision is broad, when passion for sensual enjoyment is absent in

one - that is abhyasana. When one is firmly established in the conviction that this universe has never even been created, and therefore it does not exist as such, and when thoughts like "This is world, this I am" do not arise at all in one - that is abhyasana.

It is then that attraction and repulsion do not arise. The overcoming of attraction and repulsion by the use of will-force is austerity, not wisdom.

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Indeed it is impossible for one who is rooted in the idea that he is a physical body to pass through a subtle hole. It is the innermost conviction that "I am the body" which is obstructed thus in its movement that in fact manifests as such obstruction: when the former is absent, the latter is absent, too.

But, he who has not understood this does not experience its subtlety or true nature. As is his understanding so is his mind, for it is the understanding that is the mind; yet, its direction can be changed by great effort.

One's actions are in accordance with one's mind. But he who knows that his body is ethereal, how can his movement be obstructed?

In truth, everyone's body everywhere is pure consciousness: but on account of an idea that arises in someone's heart, there seems to be all this coming and going. For, the same infinite consciousness is also the individual consciousness (mind) and the cosmic space (material). Therefore the ethereal body can enter anything anywhere, and it goes where the wish of it. Everyone's consciousness is of this nature and power.

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In everyone's consciousness there is a different idea of the world. Death and such other experiences are like cosmic dissolution, the night of cosmic consciousness. When that comes to an end everyone wakes up to one's own mental creation, which is the materialization of one's ideas, notions and delusions.

Even as the cosmic being creates the universe after the cosmic dissolution, the

individual creates his own world after his death. However, divinities and also holy sages, attain final liberation during cosmic dissolution and their creation of the next cycle is not from memory.

In the case of other beings, the new creation after the death in the previous one is conditioned by the impressions left in the mind by the various experiences during that life-span.

Immediately after death, the state in which it may be said that one is neither here nor there, that state is known as **pradhāna** (primary unevolved matter) or inert state of consciousness. It is also known as ethereal or unmanifested nature. It is this which is responsible both for memory and its absence, and therefore for the next birth.



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After the shocks of delirium and death are over, the spiritual part of every man is regenerated anew in a different form, as if it was roused from a state of trance, reverie or swoon.

Just like the spirit of God, for its recreation after the dissolution of the world, assumes his triune form with the persons of Brahma and Virat (the Universal Form), so every person after his death receives the triplicate form of his

spiritual, intellectual and corporeal being. (causal, subtle, gross bodies).

Human beings, having both spiritual and intellectual bodies entire at their death, do not lose their memory of the past, nor can they have final liberation unless they obtain their disembodied state (**videha-mukti**), which is possible to all in this life or hereafter only by the edification of their souls through yoga meditation.

Birth and death of all other beings are caused by their memory and because they lack disembodied liberation and eternal salvation.

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Know life to be a long sleep, and the world with myself and yourself are the visions of its dream. We see many other persons in this sleepy dream. None is real.

Learn this truth from me, that this world is a dream and that you and all other men have your sleeping dreams contained in your waking dreams of this ordinary world. If the scenes in your sleeping dream have no reality in them, how can

you expect those in your daydreams to be real at all?

Night dreaming is of the same nature as daydreams in that dream objects appear to be real in both. Upon a man's awakening from sleep, the night dreams vanish in empty air. Upon a man's death, his daydreams vanish in empty air.

As the objects of your night dreams do not exist in time or place upon your waking, so also those of your daydream can have no existence upon death. Thus everything that appears real for the present is unreal, and though it might appear as charming as a fairy form in a dream, at last it all disappears into an airy nothing.

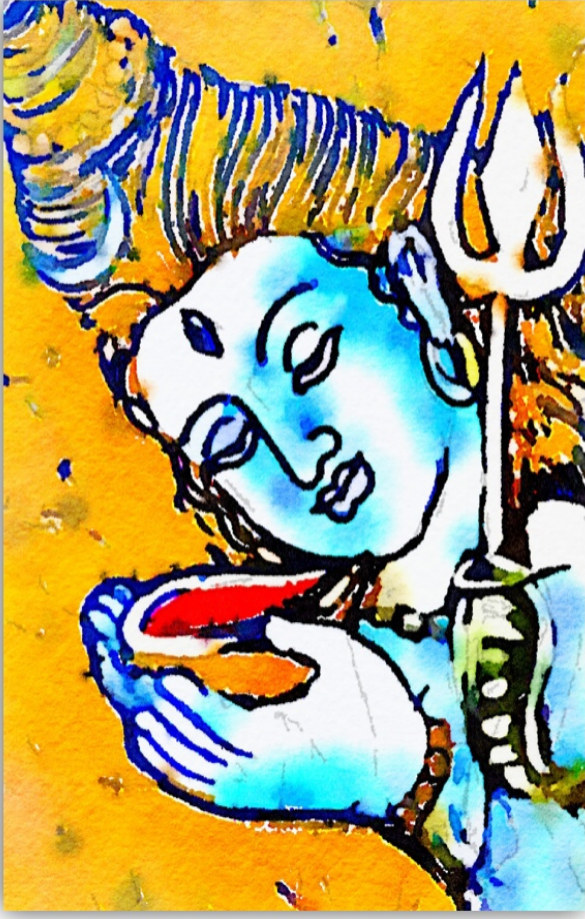
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This world abides in its incorporeal state in the mind of God, with all its modifications of existence and nonexistence, emanation and absorption, its condensation into dense and diffusion into subtle, and its movement and rest.

But you must know all these modes and conditions of being belong only to material and not to the spirit, which is unconditioned and indivisible. There is no change or division of one's own soul, so there is no partition or variation of the Supreme Spirit. It is according to ideas in

our minds that we see things in their different aspects before us.

Yet the word "world" (vishva) is not a meaningless term. It means the all as contained in Brahman. Therefore it is both real and unreal at the same time, like the fallacy of a snake in a rope. It is the false notion (of the snake) that makes the true (rope) appear like the untrue snake to us, which we are apt to take for the true snake itself. So in the same way we make the mistake of taking Divine Consciousness, which is the prime cause of all, to be an individual soul.

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A living being has a certain development of mental powers and state when he desires an object. He attains that object according to the same development of mental powers and state.

You had attained the powers of your understanding by your devotion to my service. You have always desired from me that you be liberated from flesh. Accordingly, I have awakened your understanding in that way, whereby you have been able to arrive at your present state of purity. It was because of your constant desire for liberation that you have gained the same state by enlargement (of the powers) of your consciousness.

Whoever exerts his bodily powers according to the dictates of his understanding is sure to succeed in gaining his object sooner or later. Without cultivation of the intellect, performance of austerities and adoration of gods are as vain as to expect fruit to fall from the sky. Without cultivation of the intellect and exertion of manly powers, there is no way to success. Truly the state of one's mind leads his internal soul to that state upon which it thinks, and to that prosperity which it attempts to obtain.

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It is the soul that presents the images of things, and nothing external which is wholly unreal can cast its reflection on the soul. Therefore know your soul to be the true essence which is uncreated and immortal, and the source of all its creations within itself.

There is no illusion anywhere except in the misconception of the observer. Therefore the removal of the fallacy from the mind of the viewer leads him to the perception of the light of truth.

Illusion consists in taking the unreal for the real and in thinking the viewer and the view, or the subjective and objective, is different from each other. It is the removal of the distinction of the subjective and objective that leads us to the knowledge of unity (the one or Aum).

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It is not possible for unenlightened souls to approach holy spirits in person. They are visible and accessible only to the deserving. They are unapproachable by gross bodies as sunlight is inaccessible by a shadow.

The established law from the beginning of creation is that intelligent souls can never join with

dull beings and gross matter, as truth can never be mixed with falsehood. And as long as the feverish heat of ignorance rages within the soul, it is impossible for the coolness of the moon of intelligence to spread over it. So long also as one believes himself composed of a physical body, it is impossible to make him believe otherwise.

By virtue of one's knowledge and discrimination, and by his own merit and divine blessing, one acquires a saintly form with which he ascends to the higher regions.

Our notions of all these worlds are mere products of our memories. They are not any creation of Brahma or from any other cause but the simple productions of our desire.



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Consciousness is inner knowledge and is imperishable in its nature. Therefore the nature of consciousness is free from birth and death. In some persons it is bright in its form of the pure intellect; but in many in its nature of the sentient or individual soul, it is polluted with the passions of animal life.

As a blade of grass has joints in the middle, so the nature of the sentient or individual soul is combined with

the two states of birth and death amidst it. The sentient soul is neither born nor dead at anytime, but witnesses these two states as the passing shadows and apparitions in a dream and vision.

The soul (ātman) is nothing other than consciousness which is never destroyed anywhere by anything. Consciousness never dies at the death of any living being because the entire individual soul continues the same upon the death of everybody here. Therefore, the individual soul is nothing more than the principle which is conscious of its various desires, affections and passions.

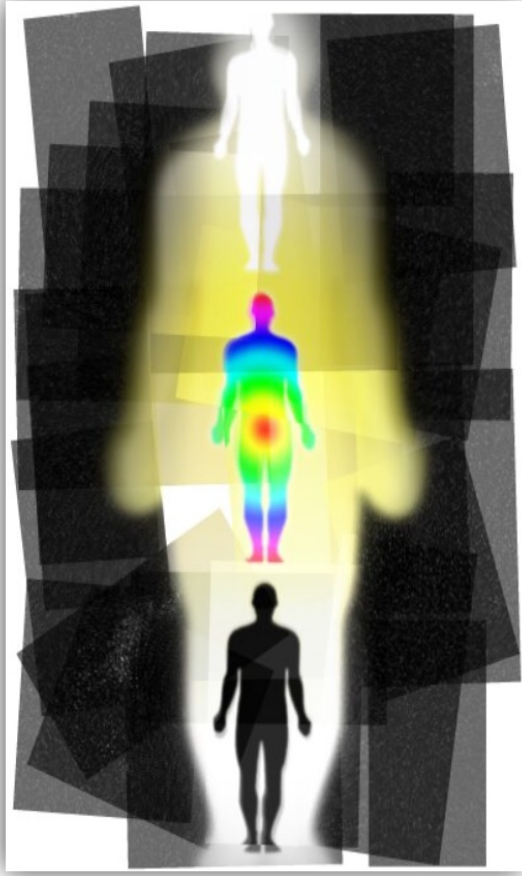


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Just as the living body bears its seed, the subtle body (linga deha) in the heart that germinates and in the end grows into a tree, so every particle of the intellect bears the material seed in itself.

The individual soul always longs after the objects of its desire, even though it may undergo a hundred births and become subject to the errors and delusions of his senses and of this illusory world.

It is truly the desire of all living beings to be whatever they have in their hearts, and that is the cause of their becoming so in reality. It is a man's thought that makes poison taste like nectar, and it is his very thought that makes an untruth seem as truth to him.

Know this for certain, that no thought ever rises in anyone without some cause or other. Therefore, the desire or thought that is inherent in the spirit is the sole cause of its regeneration on earth.



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The knowledge of the reality of all things in the minds of the unenlightened is dispersed in the minds of the enlightened upon conviction of their unreality.

It requires a habit of constant meditation in order to know your spiritual state and subdue your sense of materiality. As you abstain from your sense of materiality, so you attain the spiritual state.

The view of the phenomenal world as distinct from the Unity is as false as a seeing a delusion.

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There really exists only one omnipotent and all pervasive Spirit which shows itself in diverse forms like flowers, fruits and tree leaves all appearing from the same woody trunk. He who knows the uncreated Brahman to be the measurer, measure and the thing measured to be all one and himself can never forget this certain truth of Unity, nor ever fall into the dualism error of cause and effect.

There is only one Being (sat) who is holy and without beginning and who, though he appears to have forms of light and darkness, and of space and time, never rises or sets anywhere. He is without beginning, middle or end. He remains like a vast expanse of water exhibiting itself in its waves and currents.

The notion of myself, yourself and the objective world are only expressions of our perverted understandings. It is only ignorance within the sheath of the mind, according as it imagines it to be, that shows the One as many.

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It is Brahman who is manifest in the form of the world, and not the world that appears as God. Similarly, gold displays itself in the form of a bracelet. It is not that the bracelet takes on the nature of gold.

As the whole is displayed in all its various parts, so the entire consciousness shows itself in all

the various operations of the mind composing the world. It is ignorance of the infinite and eternal spirit of God that exhibits itself as myself, yourself and the world itself in the mind.

As the shades of different colors in gems are not different from the gems, so the notions of one's self and the world are the shades inherent in the same intellect.

Creation is but a phase in Divine Consciousness. The Spirit of God does not reside in creation. Creation does not exist in the Divine Spirit. There is no such relation of part and whole between God and creation.



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Yoga Vasistha Maharamayana
BOOK III On Creation (Utpatti Khanda)
Chapter 61 The Origin of the World



The wise soul thinks this world as one with its source, Divine Consciousness. In the same way he considers a tree no way different from its parent seed.

As the sweetness of milk, the pungency of pepper, the fluidity of water, and the motion of winds are the inseparable properties of their substances, so this creation is inseparable from the spirit of

Brahman. It is a mere form of the one Supreme Soul, beside which there is nothing in reality.

This world is the manifestation of the luster of the gem of the Divine Mind. It has no other cause except the essence of Brahman, which is nothing other than its material cause, the Supreme Soul itself.

The will, the mind, the individual soul, and its consciousness are all the offspring of Divine exercise of Consciousness.



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The essence of Brahman is all in all and ever remains in every manner in everything in all places. It is omnipotence, omniform and the lord God of all.

This essence is the Spirit or Soul whose omnipotence develops itself sometimes in the form of intellectual activity and sometimes in the tranquility of soul. Sometimes it shows itself in the movement of bodies, and at others in the force of the passions and emotions of the soul. Sometimes

as something in the form of creation, and at another as nothing in the annihilation of the world.

The form of a thing is said to be so and so not because of its reality but because of its appearance. It is the Universal Soul that shows itself in some form or other to our deluded senses and understandings, and also according to our different apprehensions of the same thing.

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BOOK III On Creation (Utpatti Khanda)

Chapter 63

Only the Appearance of Forms of the

One Divine Mind



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Thoughts naturally rise in the mind to subside in itself, but acts done thereby bind us like passing flying birds are caught by ropes and traps. Thoughts are the seeds of action and action is the soul of life. Past acts produce future consequence.

All individual souls that appeared in the various forms of their bodies had such forms given to them by Brahman according to their acts and desires in pre-material creations in former kalpa ages.

So people's own personal acts are the causes of their repeated births and deaths in this or other worlds. They ascend higher or sink lower by virtue of good or bad deeds that proceed from their hearts and the nature of their souls.

Our actions are the efforts of our minds and they shape our good or bad destinies according to their merit or demerit. All fate and luck in the existing world are the fruits and flowers of past acts, even of those done in prior kalpa ages. This is called their destiny.



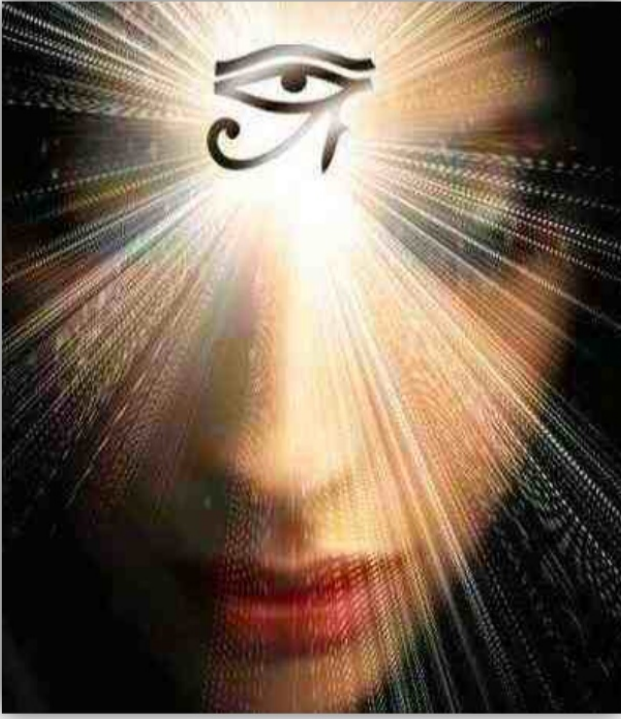
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BOOK III On Creation (Utpatti Khanda)

Chapter 64

Uncaused Brahman Creates Rules of
Causation for Forms



The mind is inclined of its own tendency to assign an individual soul to the Divine Spirit which is devoid of name, form or figure and is beyond comprehension.

Knowledge of the living state (personality) leads to that of egoism (ahamkara) which is the cause of reasoning. This again introduces sensations and finally the conscious body. This bondage of the soul in

body necessitates a heaven and hell for lack of its liberation. Then the acts of the body become the seeds of our endless reincarnations in this world.

As there is no difference between the soul, consciousness and life, so there is no duality in the individual soul and consciousness, or in the body and its acts which are inseparable from each other. Acts are the causes of bodies and the body is not the mind. The mind is one with egoism, and the ego is the individual soul. The individual soul is one with Divine Consciousness and this soul is all and the lord God of all.

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BOOK III On Creation (Utpatti Khanda)

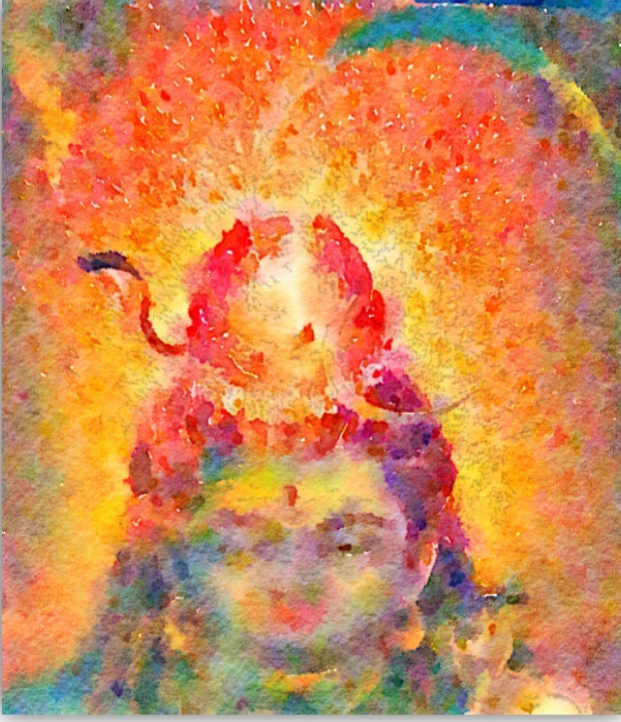
Chapter 65

Nature of the Individual Soul as the
Same as Universal Consciousness



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The intellect, corrupted by influence of the senses, sees a duality in the unity of the Supreme Spirit. When the consciousness thinks of another thing as something other than itself, it falls into the error of dualism. But when it concentrates its thoughts within, it loses the sense of objective duality. There is nothing beside Consciousness except the thoughts on which it dwells.

When the natural heat of fire or motion of the wind become extinct, they are annihilated of themselves. Without the suppression of mental operations, the mind must continue in its misconceptions.

It is not difficult to repress the action of the mind and rouse our consciousness in order to heal our souls of the malady of their mistaken notion of the world. If you can succeed suppressing the desires of your restless mind, you are sure to obtain your liberation without fail. If you will only turn to the side of your subjective consciousness, you will get rid of the objective world. If it is possible to get rid of the restless mind, which is the source of all our desires, then it is possible for anyone to attain the chief end of liberation.



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BOOK III On Creation (Utpatti Khanda)

Chapter 66 - Individual Souls Mistake

Subjective for Objective



Consciousness (chit) has its own nature or properties of vibration and rest, like the movement and stillness of wind in the air. Its agitation is the cause of its action. Otherwise it is calm and quiet.

Its vibration appears in the fluctuations of the mind and its calmness in the lack of

mental activity and exertions, as in the detachment of the stillness of yoga meditation.

The vibrations of consciousness, which are the movements of thoughts, lead to its continual rebirths; its quietness settles it in the state of the immovable Brahman. The movement of thought is known to be the cause of the living state and all its actions.

The pulsating intellect or soul, having passed through many transformations, is at last freed from its motion and migration. Some souls pass through a thousand births and forms while others obtain their liberation in a single birth.



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BOOK III On Creation (Utpatti Khanda)
Chapter 67 - Lecture on Creation: Still
Consciousness & Moving Thoughts



The moving, varying intellect, ignorant of its unity with the unchangeable reality of God, and also desiring its enjoyment peculiar to its varied state, falsely conceives its unreal ego-identity as reality

The intellect is like the water in the wide expanse of Brahman. Its movement

raises the waving thoughts in the mind, resembling the bubbles of water, and produces the revolutions of individual souls like eddies in the sea of this world.

Know your soul, to be a phenomenon of the all pervading Brahman who is both the subject and object of his consciousness, and who has placed a particle of himself in you.



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BOOK III On Creation (Utpatti Khanda)
Chapter 67 - Lecture on Creation: Still
Consciousness & Moving Thoughts



"I am That" and so are you by our conviction of the unity.

But if we only believe ourselves to be composed of our bodies, then "I am not That", nor you are He.

If we rid our sense of "I" and "you" through our knowledge of truth, we cease to be the ego, and you and all other persons lose all their properties in the sole unity.



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BOOK III On Creation (Utpatti Khanda)

Chapter 80



The varieties within creation are contained in Brahman, like a tree with all its several parts in the embryonic seed. Its dualism is as inseparable from it as the bracelet from its gold.

Although the many forms in nature are evident to comprehensive

understanding, yet it is not true of the true Entity.

Like fluidity of water, the movement of air, and the emptiness of the sky, this variety of forms is an inseparable property of God.



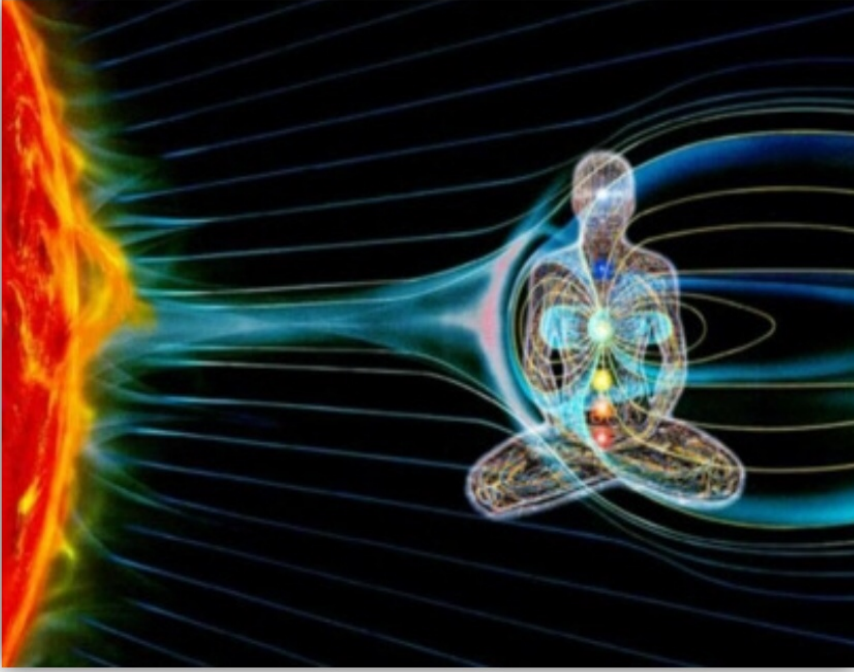
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BOOK III On Creation (Utpatti Khanda)

Chapter 80



One thinking himself as composed of the body becomes subject to all the incidents of physicality. But he who knows himself as bodiless is freed from all evils that attend the body.

Looking on the outside, we are subject to the feelings of pain and pleasure, but the inward-sighted yogi is unconscious of the pain or pleasure of his body.

Thus it is the mind that causes all our errors in this world.



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BOOK III On Creation (Utpatti Khanda)

Chapter 89



The nature of consciousness (chit) is pure unity, but the mind (chitta) situated within consciousness and therefore called established-in-the-intellect (chit-stha) is a dualism of itself, and this appears in the form of duality in the world.

Thus, by exercise of consciousness of itself as the

other form, the ideal assumes the shape of the phenomenal world. Being indivisible in itself, it wanders through the labyrinth of errors with its other part of the mind.



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BOOK III On Creation (Utpatti Khanda)

Chapter 90



He who can control his mind by continued patience on one hand and by constant vigilance on the other, is the man of an unimpeachable character and unapproachable by calamity.

The more a man employs the mental part of his body to its proper employment, the more successful he is in obtaining the object that he has in mind.

Mere physical energy is never successful in any undertaking. It is only intellectual activity that is sure of success in all attempts. Intensity of physical efforts overcomes all impediments, but only mental effort leads to ultimate success in **every** undertaking.



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BOOK III On Creation (Utpatti Khanda)

Chapter 92



As ink ceases to be ink without its inky blackness, so the mind ceases to exist without the action of its mental operations.

Cessation of mental activity is attended with cessation of thought, and stillness of the mind is accompanied with a cessation of actions.

The liberated are free from both of these, but those who are not liberated from neither. The mind is ever united with its activity as fire with its heat, and the lack of either mind or action means the extinction of both.

The mind, ever restless in itself, becomes identified with the actions proceeding from its activity. In turn, the actions, whether good or bad, become identified with the mind which feels their just rewards and punishments.



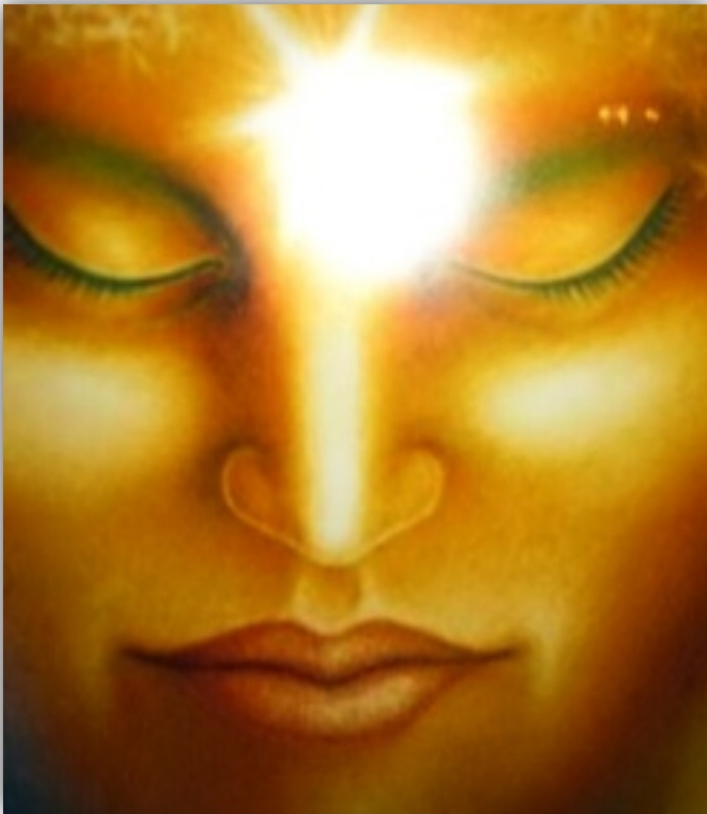
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BOOK III On Creation (Utpatti Khanda)

Chapter 93 - 95



The mind is known to be of the form of ego, which is ignorant of the self-manifesting soul of God and believes itself to be the subject of its thoughts and actions.

Mind, understanding, egoism, intellect, consciousness, action and imagination, together with memory, desire, ignorance, and effort are all synonyms of the mind.

The same pure Consciousness is labeled the mind, understanding and egoism.

The mind that is **one with Divine Consciousness** perceives the world as absorbed into itself. But the mind polluted with matter falls into the error of taking the world for real.



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BOOK III On Creation (Utpatti Khanda)

Chapter 96



The mind is known as the cause of the body. The body is work of the mind.

The mind is born and becomes extinct with the body, which the soul does not. The soul has no quality that belongs to the mind.

By right reasoning, the mind is found to be a

perishable object. When the mind perishes, the individual soul attains final liberation.

The desires of the mind are the bondage of its reincarnation, but the dissolution of the mind and its desires secures its liberation. After mental desires cease there is no more exertion for acts. The mind thus released, never comes to be born and die again.



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BOOK III On Creation (Utpatti Khanda)

Chapter 97



Whatever may be the origin and nature of the human heart, it should be always inquired into if seeking one's own liberation.

The heart fixed in the Supreme becomes purified of its worldly desires and attachments. Then, it perceives in itself that soul which transcends all imaginations of the mind.

The province of the heart is to secure the stillness of the world in itself. It lies in the power of the heart either to become trapped or get its freedom from the desires and troubles of the world.



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BOOK III On Creation (Utpatti Khanda)

Chapter 98



Throughout your lifetime,
accustom your mind to the
righteous ways pointed out
by the scriptures.

Restrain your appetites,
govern your passions, and
observe the silence of holy
saints and sages.

At last you will arrive at the
holy state of holies and rest

under the cooling shade of holiness. You shall no more have to grieve
under the disasters that happen to all mankind.



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BOOK III On Creation (Utpatti Khanda)

Chapter 99



The intellectual soul being tranquil and transparent, a mere witness of our doings without any doing or desire of its own, receives the reflection of the God without desire, just as a mirror reflects the images of things.

The soul being a translucent particle, reflects the images of all worlds in itself like a polished gem reflects the rays of light in its bosom.

The relation between the detached soul and the world is like that of the mirror and its reflections. The difference and identity of the soul and the world are of the same kind.

As soon as you get rid of your error of the substantiality of the world, you come to the consciousness of it being a vacuum resting in the spirit of God.

As the nature of a lighted lamp is to spread its light all around, so the nature of mental philosophy is to enlighten us with the real state of the soul.

om, tat sat, om



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Yogavāsiṣṭha Mahāramāyaṇa

BOOK III Utpatti Prakaraṇa

Chapter 122



The mind is the germ of the forest of acts and this germ being nipped in the beginning prevents the growth of the tree and frustrates the doing of acts which are its fruits.

The minds of men are always troubled with thoughts of the world and bodily actions. But these being deadened and defunct, we see neither the body nor the outer world.

The negation of the outer world and the suppression of the inner thoughts, by practice of self-denial for a long period of time, serve to curb the demon of the mind.

It is because of its thoughts that the mind is subject to the errors of its birth and death, and being bound to or liberated from the body and this world.

om tat sat om



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Yogavāsiṣṭha Mahāramāyaṇa

BOOK IV Sthiti Khanda

Chapter 4



Know that all living beings have two bodies here, of which one is known as the intellectual or spiritual body or mind.

The other is the inert or corporeal frame that is fragile and perishable. The minute thing of the mind which lasts until its liberation, is what leads all to their good or evil desires.

As a skillful charioteer guides his chariot with care, so is this body conducted by the intelligent mind, with equal attention and fondness.

But an ignorant mind that is prone to evil, destroys the good body; just like little children break their dolls of clay in sport.

The mind is hence called the *puruṣa* or ruler of the body, and the working of the mind is taken for the act of the man. It is bound to the earth by its desires, and freed by its freedom from earthly attractions and expectations.

om tat sat om



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BOOK IV Sthiti Prakaraṇa

Chapter 11



Of the two bodies of men, the mind alone is omnipresent. The mind therefore is the true body that reflects and makes us conscious of the existence of ourselves, as also of the exterior world.

It is the mind that molds the body according to its will.

The mind's power creates apparent realities out of absolute unreality, in dream and delirium, in misconceptions and fallacies and all kinds of error.

The mind gradually molds itself into the form which it constantly thinks upon in itself. The mind derives from within

itself the power to be what it wishes to become.

The unsteady mind has wrapped the steady soul under the sheath of error, just like the silkworm's cocoon covers the dormant worm.

All bondages that bind the embodied soul to earth are the works of the mind, which is the root of all worldly ties and affections.

om tat sat om



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BOOK IV Sthiti Prakaraṇa

Chapter 11



The consciousness of gods, demigods and men as distinct beings is quite wrong because they are in no way distinct from the infinite ocean of Divine Spirit of which they are all like undulations.

It is owing to our erroneous conceptions that we make these distinctions in ourselves and the Supreme Soul. The thought of being separate and apart from the Supreme Spirit is the cause of our degradation from our pristine holiness and the image of God, in which man was made at first and was infused with his holy spirit.

Remaining within the depth of the Divine Spirit, yet thinking ourselves to live without it, is the cause of keeping us in darkness on the surface of the earth.

Our consciousness of ourselves as Brahmā, being spoiled by the various thoughts in our minds, becomes the root of our activities; while the pure consciousness of “I am” is free from all actions and energies.

om tat sat om



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BOOK IV Sthiti Prakaraṇa

Chapter 12



As long as there is the body, there is the feeling of pleasure in pleasure and pain in pain. But the mind that is unattached to and unaffected by them, feigns to itself the show of wisdom.

He is free who has the freedom of his mind, although his body is held in bondage. But he labors in bondage whose mind is enslaved by error, though he is free in his body.

Feelings of the mind cause happiness, misery, liberty and bondage, just like the flames of fire cause light.

Therefore conform yourself with the custom of the society in your outward conduct, but remain indifferent to all worldly concerns *in your inner mind*.

Remain true to yourself by giving up your concerns in the world, but continue to discharge all your duties in this world by the acts of your body.

Take care of the inner sorrows, bodily diseases, and the dangerous whirlpools and pitfalls in the course of your life. Do not fall into the black hole of selfishness, which gives the soul its greatest anguish.

om tat sat om



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Yogavāsishtha Mahāramāyaṇa

BOOK IV Sthiti Prakaraṇa

Chapter 15



The purity of mind which follows upon subsidence of desires, is known as the unsullied state of the soul (*nirmalātma*).

The mind is purified by its habit of fixed attention to one particular object; and it is the mind undisturbed by desires that receives the true light and reflection of things.

It is impossible for the vitiated mind to apply itself intensely to any one particular object.

The soiled mind cannot easily unite with the object of its thought, just as a dirty and cold piece of iron cannot join with a pure red-hot one, unless it is heated and purified from its impurity.

The pure mind and its pure thoughts are readily united with one another.

Lack of desire constitutes the purity of the mind, which is readily united with immaterial things of the same nature like itself. The purity of the mind leads to its enlightenment, and these being united in one leads it to the Supreme.

om tat sat om



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BOOK IV Sthiti Prakaraṇa

Chapter 15



The subtle elements (*tanmātra*) of the living soul and its inclinations, run in one channel to the reservoir of life, and are thickened into one living being by their mutual coalition.

Some are situated apart from one another, and dissolve separately. Some are joined together, and are born like two gunja fruit growing together.

The different states of the mind, ensuing upon the absence of its present objects under its province, brings on a change in its constitution, which is called its regeneration (in a new life).

Thus every regeneration of the mind in a new life, is accompanied by its concomitant desires and their results. The new life is attended with its proper body unless the mind has been cleared of those thoughts.

As pure Spirit in the form of vital breath (*prāṇa*) performs the functions of the body, so the mind being reborn in a new body is employed in all the functions of that body.

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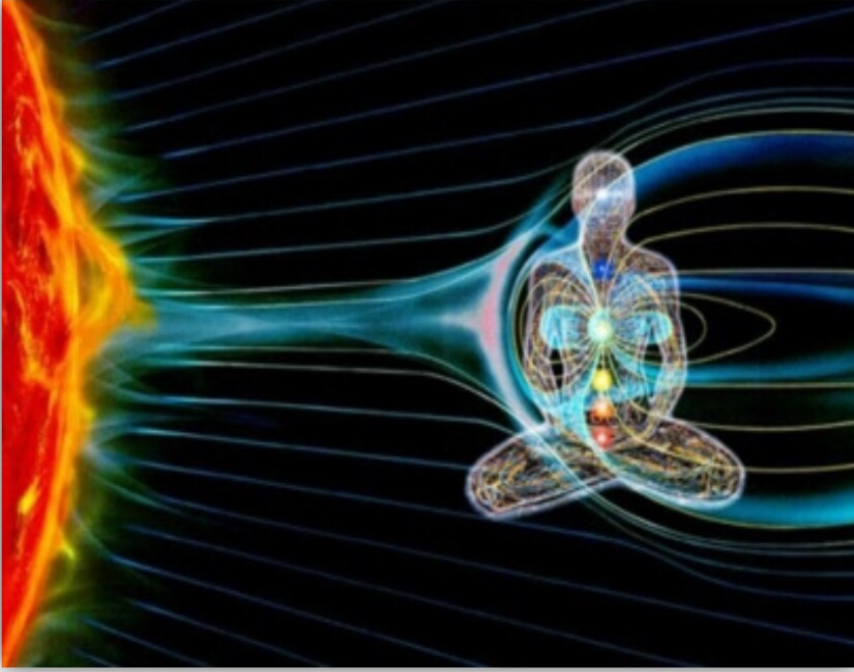
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Sthiti Prakaraṇa

Chapter 18



One thinking himself as composed of the body becomes subject to all the incidents of physicality. But he who knows himself as bodiless is freed from all evils that attend the body.

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BOOK III On Creation (Utpatti Khanda)

Chapter 89



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Chapter 90



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BOOK III On Creation (Utpatti Khanda)

Chapter 92



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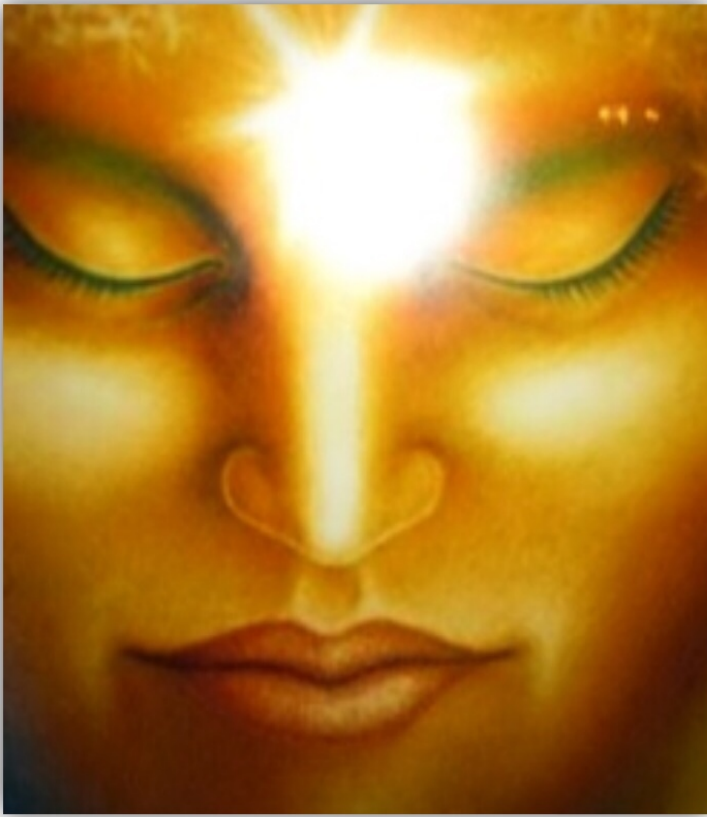
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BOOK III On Creation (Utpatti Khanda)

Chapter 93 - 95



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Chapter 96



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Chapter 97



Whatever may be the origin and nature of the human heart, it should be always inquired into if seeking one's own liberation.

The heart fixed in the Supreme becomes purified of its worldly desires and attachments. Then, it perceives in itself that soul which transcends all imaginations of the mind.

The province of the heart is to secure the stillness of the world in itself. It lies in the power of the heart either to become trapped or get its freedom from the desires and troubles of the world.



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BOOK III On Creation (Utpatti Khanda)

Chapter 98



Throughout your lifetime,
accustom your mind to the
righteous ways pointed out
by the scriptures.

Restrain your appetites,
govern your passions, and
observe the silence of holy
saints and sages.

At last you will arrive at the
holy state of holies and rest

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under the disasters that happen to all mankind.



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BOOK III On Creation (Utpatti Khanda)

Chapter 99



Vasistha continued:

The conduct of the gods, the perfected beings, and the liberated sages, is not determined by rules and codes of conduct - these are invented by ignorant people.

The man of wisdom does not drown himself in what is desirable and what is undesirable, because he has his senses naturally in control, and because he is awake and alert.

He lives and works without intending to do so, without reacting to events on a causal basis, his actions being pure and spontaneous or he may not do anything at all!

In the case of the enlightened ones, they have no notion of 'This is mine' and 'This is other' . Their actions are pure like the heat of fire.

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Section: VI.1 chapter: 69



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In the beginning, there was but pure consciousness which could not be said to be either existence or non-existence. **Within itself it became aware of itself as its object of awareness. Without abandoning its position as the subject, it seems also to become the object.** That is the jiva from which the mind, etc., arise.

However, all these are non-different from pure consciousness. When the mind which is also pure consciousness thinks 'I am space', it experiences space, though such space is non-existent. The self or pure consciousness is void and immaterial. As long as there is the notion of the physical universe, consciousness experiences it as if it were real; when it so wills, it winds up this creation which then comes to an end.

Vasana or psychological conditioning, which gives rise to notions and to experiences of all kinds, ceases to be when the vision of the truth or the understanding of the reality arises. There is egolessness - and therefore oneness. Liberation or moksha alone remains after that. This is the nature of Brahma.

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section: VI.2 - chapter:72



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As long as the notion of creation lasts, even the contemplation (samadhi) in which there is no movement of thought (nirvikalpa) is not possible. Even if it were possible, the moment one returns from such contemplation, the notion of creation arises in the mind.

Movement of thought creates the notion of created objects. Even as the essence exists in all things, as oil exists in sesame seeds, as aroma exists in flowers, the faculty of objective perception exists in the perceiver.

Even as the dream-objects are experienced only by the dreamer, the objects of perception are experienced by the perceiver. Just as from a seed the sprout arises in due time, this potentiality becomes manifest as the notion of creation.

Consciousness is reflected in consciousness; and the reflection assumes independence! It is a false assumption, not a real existence.



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section: III chapter: 1



Know life to be a long sleep, and the world with myself and yourself are the visions of its dream. We see many other persons in this sleepy dream. None is real.

Learn this truth from me, that this world is a dream and that you and all other men have your sleeping dreams contained in your waking dreams of this ordinary world. If the scenes in your sleeping dream have no reality in them, how can

you expect those in your daydreams to be real at all?

Night dreaming is of the same nature as daydreams in that dream objects appear to be real in both. Upon a man's awakening from sleep, the night dreams vanish in empty air. Upon a man's death, his daydreams vanish in empty air.

As the objects of your night dreams do not exist in time or place upon your waking, so also those of your daydream can have no existence upon death. Thus everything that appears real for the present is unreal, and though it might appear as charming as a fairy form in a dream, at last it all disappears into an airy nothing.

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section: III chapter: 42



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The nature of God is unchangeable, although it is usual to attribute many varieties to him, just like we call the same vegetable by different names at its different stages of growth, like a germ, a sprout, a shrub, a plant and a tree.

Know that the entire world is Brahman.

He is the all pervading Soul and the everlasting stupendous fabric of the cosmos.



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BOOK III On Creation (Utpatti Khanda)

Chapter 100



The ignorant are subject to errors caused by their false fancies, from which the wise are entirely free. By imagining and attributing perishable properties to the imperishable soul, the ignorant beguile themselves.

The soul, by its continued association with unreal and perishable things, thinks itself to be one of them and takes the title of an unreal and perishable ego.

There is no ego except that of the Supreme Soul. Yet it is the nature of the unwise to make a difference between a finite ego and infinite Ego, and between a mortal and immortal soul.



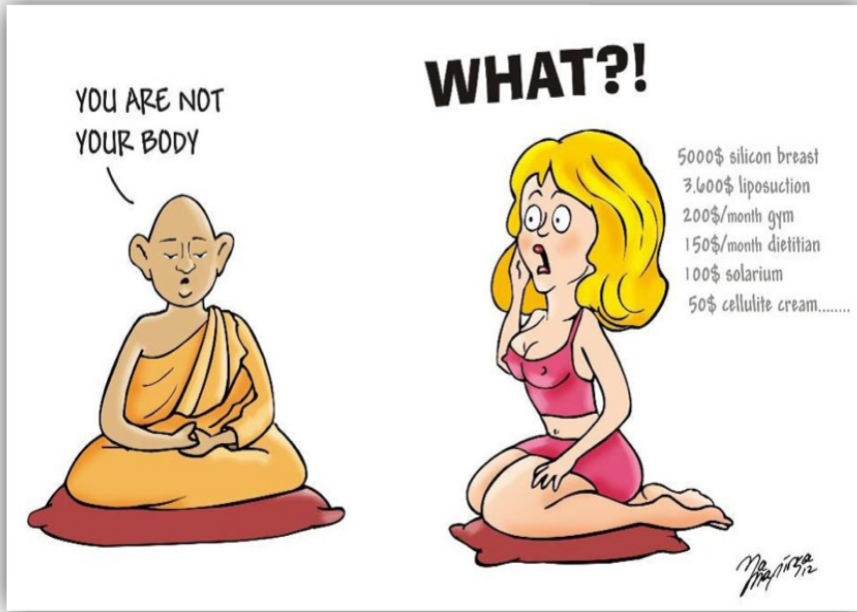
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BOOK III On Creation (Utpatti Khanda)

Chapter 101



Why do you think that the unconfined soul is confined in the body?

It is vain to suppose the Infinite Soul is confined in any place. To suppose the One to be many is to make a division and create a variety in the nature of the Supreme Spirit.

The Divine Essence being diffused alike in all, it cannot be said to be confined in one thing and absent in another.



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BOOK III On Creation (Utpatti Khanda)

Chapter 101



The mind originates from the essence of the Supreme Being.

It is of the same kind, and yet not the same with its source, but like the waves and waters of the sea.

The minds of the enlightened are not different from the Divine Mind because those who have knowledge of the community of waters do not regard the waves as different from the waters of the sea.

The minds of the unenlightened are the causes of their error, because those not knowing the common property of water find a difference between waves and the sea.



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BOOK III On Creation (Utpatti Khanda)

Chapter 100



The mind by its worldliness makes the way to its own destruction, and acts the part of its own self-destructive catastrophe by all its acts. The mind wants only to preserve itself from destruction.

The reasonable try to avoid restlessness by their government of the mind.

The mind that is purified by reason is cleansed from its willingness and unwillingness and resigns itself to the will of the Divine Soul, which is ever present before it.

The curbing of the mind is the magnanimity of soul and gives rise to liberation from pain. Therefore try to restrain your mind and do not give it a loose rein.



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BOOK III On Creation (Utpatti Khanda)

Chapter 102



The mind gets everything according to its own doing.

Hence it is the mind that reaps the rewards of good or evil according to its past acts, just like the tree bears its fruit according to how it is pruned and watered.

As a child makes a variety of toy dolls from clay, so the mind is the maker of all its good and bad according to the merit or demerit of its past actions.

Therefore the mind that is situated in the earthen dolls of human bodies can do nothing of its own will unless it is so destined by virtue of its former acts.



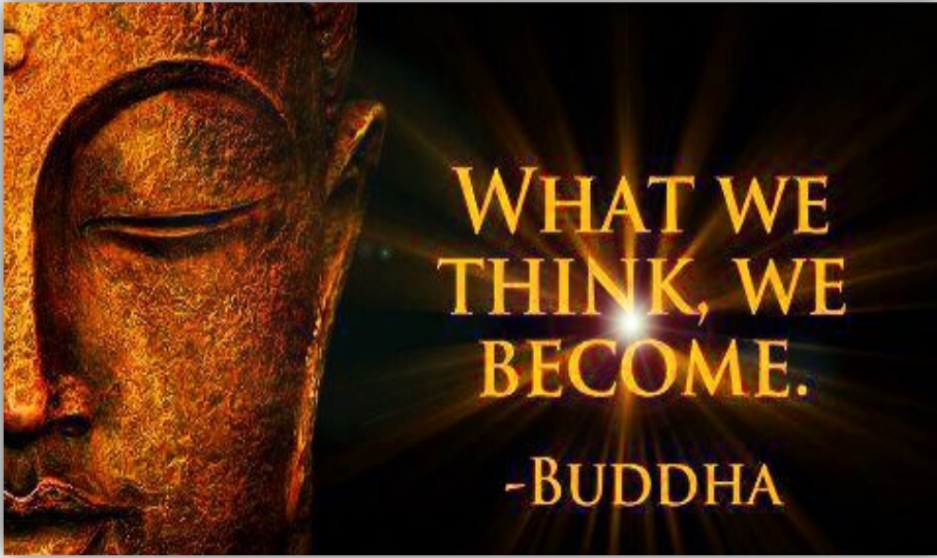
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BOOK III On Creation (Utpatti Khanda)

Chapter 103



Whatever we think ourselves to be in our consciousness, the same soon comes to pass upon us. Therefore mold the thoughts of your mind in any way you like.

Pleasure and pain are situated in the mind like oil in sesame seed.

These are thickened or thinned like oil under the particular circumstances of life. Prosperity thickens our pleasure and adversity our pain; these are thinned by their reverses again.

Like the greater or lighter pressure of the oil-mill that thickens or thins the oil, so the deeper or lighter attention of the mind aggravates or lightens its sense of pleasure or pain.

He whose mind is free from fickleness and is sedate in itself is united with his best object in his meditation of the same. Steadiness of mind is attended with stillness of worldly commotions.



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BOOK III On Creation (Utpatti Khanda)

Chapter 110



It is by your own exertion of your own consciousness and by diligent renunciation of the best objects of your desire that you can bring back your unmanageable mind under your control.

He who remains at rest by giving up the objects of his desire is truly the conqueror of his mind.

Employ your mind to acts of goodness by the light of your understanding and join your soul to the meditation of God by light of your spirit.

The renunciation of a highly desirable object is within the power of one who resigns himself to the Divine Will.



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Chapter 111



The precepts of a teacher, the instructions of the scriptures, the efficacy of mantras, and the force of arguments are all trifles like bits of straw if the mind is not calm.

Calmness can be gained by renouncing our desires and knowledge of truth.

By destroying the mind's appetites and through reason and knowledge of truth, one can have his absolute dominion over the mind without any change or rival in it.



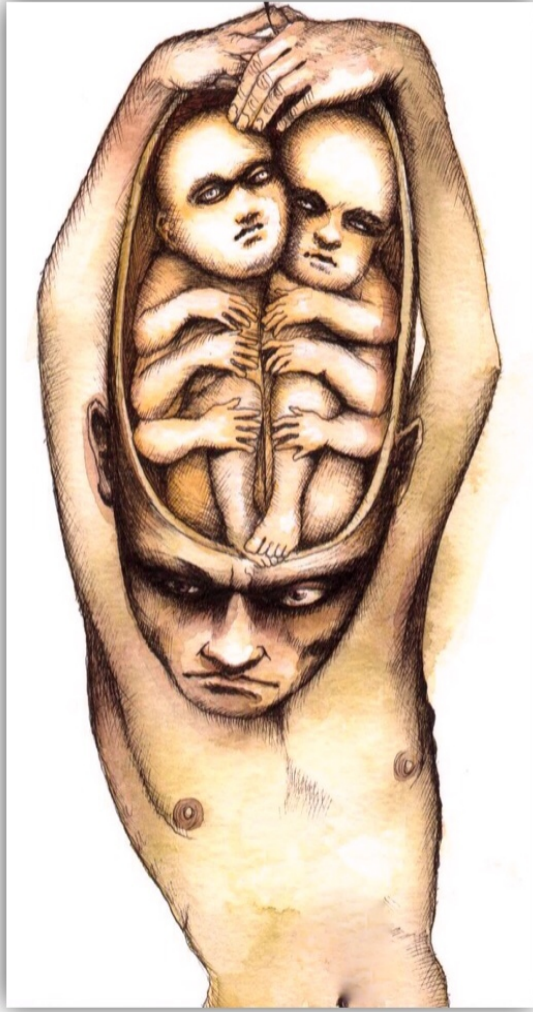
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A man who is able to subdue his mind doesn't care a fig for his subjection of the world under him.

Worldly possessions are attended with strife and warfare. The enjoyments of heaven also have their rise and fall. But in the improvement of one's own mind and nature, there is no contention with anyone or any obstruction of any kind.

Whether the mind wanders here or goes to another world with its earthly thoughts, it continues in the same state as before unless it is changed to another form by its attainment of liberation.



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Shun your sense that “It is I” and “These are mine.” Without these feelings, the mind is cast down like a tree felled by the axe.

He who lives in the dominion of detachment rests in his heavenly joy. The more we curb the desires of our minds, the greater we feel our inward happiness. Like the fire being extinguished, we find ourselves cooled from its heat.

Therefore, be victorious over your greedy mind by abandonment of all your desires.

With the highly holy virtue of your un-mindfulness, and with the even-mindedness of those who have known the Divine Spirit, and also with the subdued, moderated and defeated yearnings of your heart, make the state of the uncreated One as your own.



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We have never seen the motionless quiet of the mind.

Speed (restlessness) is the nature of the mind, like heat is that of fire. This vacillating power of motion which is implanted in the mind is known to be of the same nature as that of the self-motive force of the

Divine Mind that is the cause of the momentum and motion of those worlds.

As the essence of air is imperceptible without its movement, so we can have no notion of the momentum of our minds apart from the idea of their vibration.

The mind which has no motion is said to be dead and defunct. The suspension of mental agitation is the condition of yoga stillness and leads to our ultimate liberation.



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Chapter 112



Agitated thoughts in the mind are causes of all our sorrows.

The monster of the mind, being roused from its rest, raises all our dangers and disasters, but its falling into rest and inaction causes our happiness and perfect joy.

The restlessness of the mind is the effect of its ignorance.

Destroy the internal desires of your mind that are raised by ignorance alone and attain your supreme joy by your resignation to the Divine Will.

The mind is a thing that stands between the real and unreal, and between intelligence and dull matter. The mind is moved to and fro by the contending powers on either side.



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BOOK III On Creation (Utpatti Khanda)

Chapter 112



Let the wise destroy the desires of their minds and this will set them free from the bonds of ignorance.

Shun your desire for earthly enjoyments and forsake your knowledge of dualism. Then get rid of your impressions of entity and non-entity and be happy with the knowledge of the One unity.

Thought of the Unknowable will remove the thoughts of known phenomena. This is equivalent to the destruction of desires, and also of the mind and ignorance.

The unknown One of which we are unconscious by our knowledge of phenomena (Maya), transcends anything and everything known by our consciousness. Our unconsciousness (of

the delusion) is our nirvana and final extinction, while our consciousness is the cause of our sorrow.



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Without the objects of our affection, our love of the world soon ceases, like the lamp is extinguished without its oil and as the vermilion mark is soon worn off.

The objects of our desire are often had without our seeking, but they are as frail as the fire of heaven. They appear to vanish like twinkling lightning, and being held carefully in the hand, they burn it like an electric fire.

Many things come to us unasked and though appearing delightful at first, they prove troublesome to us at last.

It is our delusion (avidya) that presents these many and big worlds before us, just like our dreams produce, sustain and destroy all appearances of vision in one minute.



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Our desires are the offspring of our ignorance, and the annihilation of these constitutes what we call our liberation.

A man who is devoid of desires is reckoned the perfect and consummate master (*siddha*).

As the night-shade of desires is dissipated from the region of the mind, the darkness of ignorance is put to flight by the rise of the intellectual sun. As the dark

night flies away before the advance of sunlight, so ignorance disappears before the advance of true knowledge (*viveka or discrimination*).

The stiffness of our desires tends to bind the mind fast in its worldly chains.



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Chapter 114



That which is not the subject of thought, which is all-pervasive, and the thought of which is beyond expression and comprehension is the Universal Spirit.

That which reaches to the highest heaven of God and stretches over the lowest plots of grass on earth is the all-pervading spirit at all times, and is unknown to the ignorant soul.

All this is truly Brahman, eternal and imperishable Consciousness.

There resides also the impure mind, which is by nature beyond all physical objects and runs after its own desire. It is conceivable by Consciousness as sullied by its own activity.

This ubiquitous, all-potent mind, in its imagination, separates itself from the Supreme Spirit and rises from it like a wave on the surface of the sea.

There is no fluctuation or projection in the all-extending tranquil soul of God, but these take place in the mind owing to its desires which cause the production of all things in the world. Therefore the world, being the production of desire or will, has its extinction with the privation of desires, for that which is the growth of a thing causes its extinction also.



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The exertion of human effort gives rise to the expectation of results, but lack of desire causes the cessation of exertions and consequently puts a stop to the desire of activity and our ignorance that causes desire.

The thought that “I am distinct from Brahman” binds the mind to the world, but the belief that “Brahman is all” releases the mind from its bondage.

Every thought about one’s self fastens his bondage in this world, but release from selfish thoughts leads him to his liberation.



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Chapter 114



The thought that “*I am neither flesh or bones but some thing other than my body*” releases one from his bondage. One having such assurance within is said to have weakened his **avidya** or ignorance.

Want of desire or its detachment is the destroyer of ignorance. It is as easy to effect it as to annihilate a lake of lotuses growing in the sky.

Ignorance produces passions and temptations for all transient objects. Ignorance is busy destroying the knowledge of the soul. It is destroyed only by knowledge of the soul.



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BOOK III Utpatti Prakaraṇa

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He who, by his diligent application to spirituality, does not attend to the dictates of his mind in the pursuit of phenomena, entertains the tranquility of his inmost soul.

Let no other thought of any person, thing, place or object employ your mind at anytime, except that of the immutable, everlasting and unlimited spirit of Brahman.

Your wishes burst out in expressions such as, “These are my sons and these are my treasures. I am such a one and these things are mine.” All this is the effect of a magic spell of ignorance that binds you tightly.



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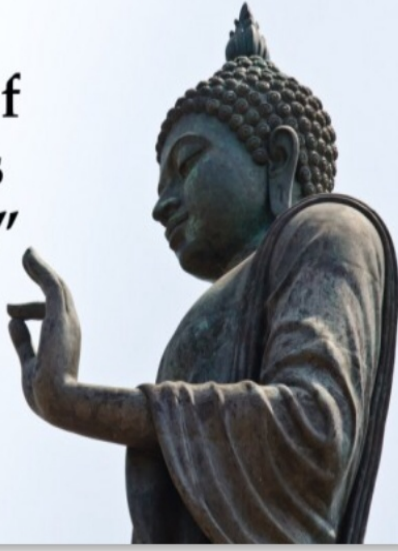
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BOOK III Utpatti Prakaraṇa

Chapter 114

**“The root of
suffering is
attachment”
The Buddha**



Learn, you who are seekers of truth, that the words “I” and “mine” and “this” and “that” are all meaningless in their true sense. There is nothing that may be called real at anytime except knowledge of the true Self and essence of Brahman.

If the mind is not filled and led away by worldly desires, then there is no fear of falling into the

dangers that the daydreams of our earthly affairs constantly present before us.

Employ your mind to your duties without being tarnished by your attachment to any. Remain like the unsullied crystal, receiving the reflections of outward objects without being stained by any.



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That which the learned call the heart, the mind, the individual soul, ignorance, desire, and the principle of action is the embodied being that is subject to the feelings of both pleasure and pain.

The individual soul is the subject of its good and bad actions. It becomes confined in its body because of its irrationality and remains trapped there like a silkworm in its cocoon.

The mind is the active and passive agent of all actions and passions, and of the pains and pleasures of the body. It is only the mind that makes the man.



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The mind is the active and passive agent of all kinds of actions and their sequences.

Therefore rub out the dirt of your heart, and polish the gem of your mind. Using the fire of your reason to melt the mind down like a particle of ice, attain your chief supreme good *summum bonum* at last.

Know the mind is identical to *avidyā*, which by its magical power presents these multitudes and endless varieties of beings and things before you.

There is no difference in the meanings of the words “ignorance,” “mind,” “understanding” and “individual soul,” as in the word “tree” and all its synonyms.

Knowing this truth, keep a steady mind freed from all its desires. As the orb of the clear sun of your intellect has its rise, so the darkness of your *volens* flies away from you.

Know also this truth: there is nothing in the world which is not to be seen by you, and which cannot be made your own, or alienated from you. Nothing is there that does not die or what is not your's or others. All things become all at all times.



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BOOK III Utpatti Prakaraṇa

Chapter 116



One's own true nature (*svarūpa*) is his highest knowledge and liberation; and his divergence from it to the knowledge of his ego (*ahanta*) is the cause of his ignorance that leads him to the error and bondage of this world.

Those who do not deviate from their consciousness (*samvitti*) of the true-self (*svarūpa*) as composed of only pure *ens* or essence only (*sudha-sanmātra*) consciousness, are not liable to ignorance because they lack passions, affections, and the feelings of envy and enmity.

But falling off from the consciousness of self-entity-*svarūpa*, and diving into the intellect-*cit*, in search of the thoughts of cognizable objects (*cetyārthas*), is the greatest ignorance and error of mankind.



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BOOK III Utpatti Prakaraṇa

Chapter 117



The truce that takes place in the mind, in the interim of a past and future thought of one object to another (*arthādarthāntara*); know that respite of the mind in thinking, to be the resting of the soul, in the consciousness of its self-entity (*svarūpa*).

That state of the soul when it is at calm after the setting of the thoughts and desires of the mind, and which is as cold and quiet as the bosom of a stone, and yet without the dullness of slumber or dull drowsiness, is called the repose of the soul in its recognition of itself.

That state of the soul, which is devoid of its sense of egoism and destitute of its knowledge of dualism, and its distinction from the state of the one Universal Soul, and shines forth with its unsleeping intelligence, is said to be at rest in itself or *svarūpa*.



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BOOK III Utpatti Prakaraṇa

Chapter 117



Knowledge of truth is liberation (*mokṣa*), and all these three are used as synonymous terms; because the living being that has known the truth, is freed from transmigration (reincarnation) as by his liberation also. (The three words *mukti*, *mokṣa* and *jnana* imply the same thing).

The grounds of knowledge comprise the desire of becoming good (*subhechā*), and this good will is the first step. Then comes discretion or reasoning (*vicāraṇā*) the second, followed by purity of mind (*tanumanasa*), which is the third grade to the gaining of knowledge.

The fourth is self reliance as the true refuge (*sattāpatti*), then (*asansakti*) or

worldly apathy as the fifth. The sixth is (*padārthabhāva*) or the power of abstraction, and the seventh or the last stage of knowledge is (*turya-gati*) or generalization of all in one.

Liberation is placed at the end of these and is attained without difficulty after them.



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BOOK III Utpatti Prakaraṇa

Chapter 118

***subhechā***

the desire of goodness springing from dispassion to worldly matters.

vicāraṇā

discretion arising from association with the wise, study of the scriptures, habitual aversion to worldliness.

tanumanasa

subduing of the mind and restraining it from sensual enjoyments; these are produced by the two former qualities.

sattāpatti

self-reliance and dependence on the Divine Spirit as the true refuge of this soul.

asansakti

worldly apathy, as shown by one's detachment from earthly concerns and society.

padārthabhāva

true knowledge; the powers of cogitation into the abstract meanings of things fostered either by one's own effort or guidance of others in search of truth.

turyagati

generalization; knowledge of the One true God of Nature; because all things in general, proceed from the One and are finally reduced in to the same.

This universal generalization appertains to the nature of the living liberation of the man, who beholds all things in one and in the same light. Above this is the state of that glorious-light, which is arrived by the disembodied soul.



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BOOK III Utpatti Prakaraṇa

Chapter 118



Those fortunate men, who have arrived at the seventh stage of knowledge are those great minds that delight in the light of their souls and have reached their highest state of humanity.

The living liberated are not plunged in the waters of pleasure and sorrow, but remain sedate and unmoved in both states. They are at liberty either to do or to slight the discharge of the duties of their conditions and positions in society.

These men, being roused from their deep meditation by intruders, may assume their secular duties like men awakened from their slumber (at their own option).

Being ravished by the inner delight of their souls, they feel no pleasure in the delights of the world; just as men immersed in sound sleep can feel no delight at the dalliance of beauties about them.



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BOOK III Utpatti Prakaraṇa

Chapter 118



Knowledge severs the bonds of ignorance, and by loosening them, produces the liberation of our souls: it is the sole cause of removing the fallacy of the appearance of water in the mirage, and the like errors.

Those who being freed from ignorance, have not arrived at their ultimate perfection of disembodied liberation; have yet secured the salvation of their souls, by being placed in these stages of knowledge in their embodied state during their lifetime.

Those great minds that are victors on these grounds of knowledge, are worthy of veneration, as they are conquerors of their enemies, of

their hearts and senses; and they are entitled to a station above that of an emperor and an autocrat (*samrat and virat*), both in this world and in the next in their embodied and disembodied liberations - *sadeha and videha muktis*.



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Chapter 118



There remains nothing in the gold-jewel except gold, after its form of jewelry is destroyed; therefore the forms of the ring and bracelet are no more than drops of oil or water on a heap of sand. The forms are absorbed in the substance, as the fluids in dust or sand.

A thing, whether it is so or not, proves itself as it is believed to be by different kinds and minds of men.

Belief in only the essence of the soul, constitutes true knowledge, and not in its likeness of the ego and mind, as it is generally believed. Therefore abandon the thought of your false and unfounded sense of ego as individual existence.

As there is no roundness of the ring inherent in gold; so there is no individuality of *egoism* in the all-pervading Universal Soul.



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BOOK III Utpatti Prakaraṇa

Chapter 119

A lot of the pain that we are
dealing with are really only
THOUGHTS.



As the human mind is liable to forget many things that it had actually done, so it is susceptible to remember those acts as true which were never done but merely had been thought upon in the mind.

(The forgetfulness of actualities as well as the thoughts of in-actualities, both belong to the province of the mind).

In this manner, is the thought of having eaten something while really fasting; and that of having so journeyed in a distant country in a dream, appears true while thinking of them.



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BOOK III Utpatti Prakaraṇa

Chapter 121



Know, you who seek truth, that all things are identical with the entity of God. Renounce your knowledge of non-entities and the various kinds of errors and fallacies and know the one as all.

Forgetting the knowledge of the substance of gold, man contracts the error of taking it for the form of ornament. The mistake of jewelry for gold is like taking one thing for another, and *mistaking the production for the producer.*

The error of phenomenon vanishes upon loss of its sight, and the differences among pieces of jewelry is lost in the substance of gold.

The knowledge of unity removes that of a distinct creation, just as the knowledge of clay takes away the sense of toy soldiers made from it.



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BOOK III Utpatti Prakaraṇa

Chapter 121



There is nothing to lose or earn in this world. Therefore remain in uniform joy and bliss whether you think yourself to be blessed or unblessed in life.

The soul residing in your body *neither loves nor hates* anything at anytime. Therefore rest in quiet and fear nothing for what

happens to your body. Do not engage your mind with the actions of your body.

Remain free from anxiety about the present, just as you are unconcerned about the future. Never be impelled by the impulses of your mind but remain steadfast in your trust in the true God.



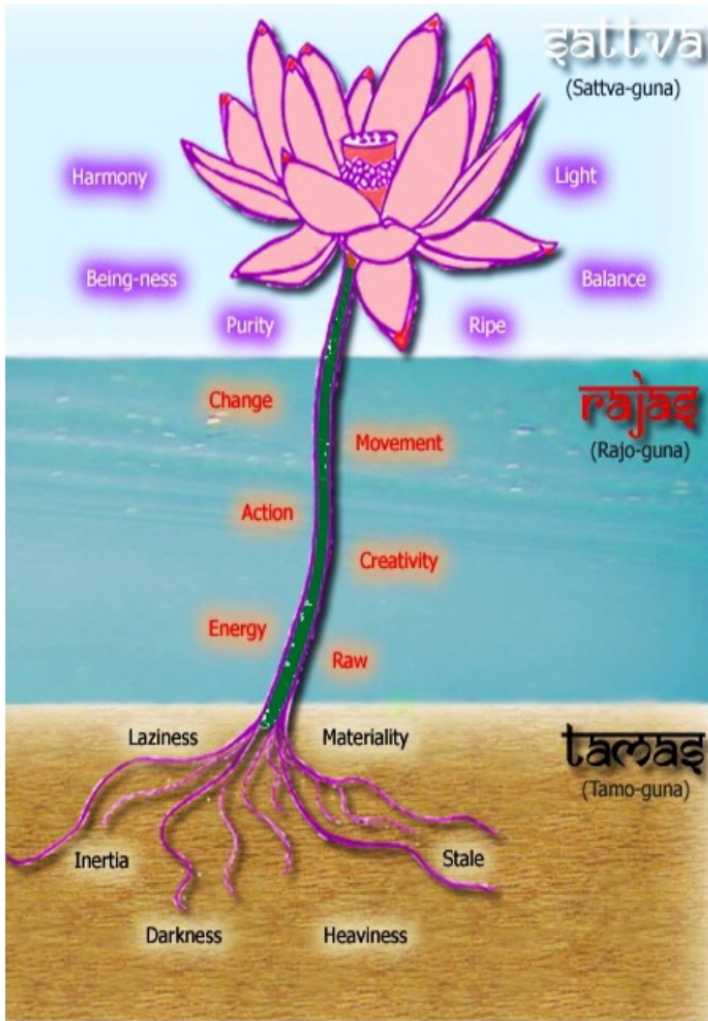
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Chapter 121



There is a certain illusion, which raises false appetites within us; otherwise the unity of the soul requires the help of no duality or secondary substance in order to be united with the sole unity.

There is no object of sense, whether visible, tangible, audible or of taste or smell, that can affect the unconnected soul.

It is the mental deception that presents the phenomena of the three worlds representing diverse forms according to the threefold nature (**gunas**) of man: (**sattya, rajas, and tamas**)

There are three methods of dispelling this delusion of the mind, namely; by the *tranquility of the mind*, by *destroying its desires*, and by *abandonment of acts*, (which lead only to errors in our repeated regenerations).



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BOOK III Utpatti Prakaraṇa

Chapter 122



Our unacquaintance of spiritual knowledge is the cause of all our errors; but our acquaintance with it leads us to endless joy and ultimately to Brahman himself.

A living being, having proceeded from Brahman and travelled over the earth at pleasure, in the end turns to Brahman through his knowledge of Him.

The three worlds exist in the thought of the Divine Mind. It has sprung from the mind of God and it rests in its self-same state with the all-comprehending Mind.

This Mind is called Brahman, who is the soul of all existence. He being known, the world is known also.

The knowledge that the unreal reflection of world is a separate existence is the cause of all our ignorance and error. But the view of their existence in the mirror of the Supreme Soul blends them all to ourselves also.



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BOOK III Utpatti Prakaraṇa

Chapter 122



Spiritually you are a pure and bright substance that is omnipresent, ubiquitous and ever in its ascendancy, devoid of pleasure and pain, and of death and disease.

Why do you lament at or loss of a friend when you are so friendless in yourself? Being thrown alone in this world, whom do you claim as a friend of your soul?

We see only the particles of matter of which this body is composed. It exists and

passes away from its place in its time. But there is no rising or falling of the soul.

When a jar is broken in two, its emptiness is not lost but mixes with the air. The body being destroyed, the indestructible soul is not lost with it.



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Mahāramāyaṇa**

BOOK III Utpatti Prakaraṇa

Chapter 122



You have a bodiless soul of the form of pure consciousness. You can have no cause to fall into the error of being sorry for or afraid of the vanities of the world.

How can the unembodied soul be affected by the passions and feelings of the body?

The soul called the inner person (*puruṣha*), whether it abides in the body or not, and whether it is intelligent or otherwise, never dies upon the death of the body.

Whatever miseries you meet with in this transient world, they all appertain to the

body and not to the intangible soul or consciousness.

The intellectual soul is removed from the region of the mind. It is not approached by the pleasures and pains affecting the body and mind.

om tat sat



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BOOK III Utpatti Prakaraṇa

Chapter 122



The varieties within creation are contained in Brahman, like a tree with all its several parts in the embryonic seed. Its dualism is as inseparable from it as the bracelet from its gold.

Although the many forms in nature are evident to comprehensive

understanding, yet it is not true of the true Entity.

Like fluidity of water, the movement of air, and the emptiness of the sky, this variety of forms is an inseparable property of God.



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BOOK III On Creation (Utpatti Khanda)
Chapter 80



Know that all living beings have two bodies here, of which one is known as the intellectual or spiritual body or mind.

The other is the inert or corporeal frame that is fragile and perishable. The minute thing of the mind which lasts until its liberation, is what leads all to their good or evil desires.

As a skillful charioteer guides his chariot with care, so is this body conducted by the intelligent mind, with equal attention and fondness.

But an ignorant mind that is prone to evil, destroys the good body; just like little children break their dolls of clay in sport.

The mind is hence called the *puruṣa* or ruler of the body, and the working of the mind is taken for the act of the man. It is bound to the earth by its desires, and freed by its freedom from earthly attractions and expectations.

om tat sat om



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BOOK IV Sthiti Prakaraṇa

Chapter 11



Of the two bodies of men, the mind alone is omnipresent. The mind therefore is the true body that reflects and makes us conscious of the existence of ourselves, as also of the exterior world.

It is the mind that molds the body according to its will.

The mind's power creates apparent realities out of absolute unreality, in dream and delirium, in misconceptions and fallacies and all kinds of error.

The mind gradually molds itself into the form which it constantly thinks upon in itself. The mind derives from within

itself the power to be what it wishes to become.

The unsteady mind has wrapped the steady soul under the sheath of error, just like the silkworm's cocoon covers the dormant worm.

All bondages that bind the embodied soul to earth are the works of the mind, which is the root of all worldly ties and affections.

om tat sat om



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BOOK IV Sthiti Prakaraṇa

Chapter 11



The consciousness of gods, demigods and men as distinct beings is quite wrong because they are in no way distinct from the infinite ocean of Divine Spirit of which they are all like undulations.

It is owing to our erroneous conceptions that we make these distinctions in ourselves and the Supreme Soul. The thought of being separate and apart from the Supreme Spirit is the cause of our degradation from our pristine holiness and the image of God, in which man was made at first and was infused with his holy spirit.

Remaining within the depth of the Divine Spirit, yet thinking ourselves to live without it, is the cause of keeping us in darkness on the surface of the earth.

Our consciousness of ourselves as Brahmā, being spoiled by the various thoughts in our minds, becomes the root of our activities; while the pure consciousness of “I am” is free from all actions and energies.

om tat sat om



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BOOK IV Sthiti Prakaraṇa

Chapter 12



As long as there is the body, there is the feeling of pleasure in pleasure and pain in pain. But the mind that is unattached to and unaffected by them, feigns to itself the show of wisdom.

He is free who has the freedom of his mind, although his body is held in bondage. But he labors in bondage whose mind is enslaved by error, though he is free in his body.

Feelings of the mind cause happiness, misery, liberty and bondage, just like the flames of fire cause light.

Therefore conform yourself with the custom of the society in your outward conduct, but remain indifferent to all worldly concerns *in your inner mind*.

Remain true to yourself by giving up your concerns in the world, but continue to discharge all your duties in this world by the acts of your body.

Take care of the inner sorrows, bodily diseases, and the dangerous whirlpools and pitfalls in the course of your life. Do not fall into the black hole of selfishness, which gives the soul its greatest anguish.

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BOOK IV Sthiti Prakaraṇa

Chapter 15



The purity of mind which follows upon subsidence of desires, is known as the unsullied state of the soul (*nirmalātma*).

The mind is purified by its habit of fixed attention to one particular object; and it is the mind undisturbed by desires that receives the true light and reflection of things.

It is impossible for the vitiated mind to apply itself intensely to any one particular object.

The soiled mind cannot easily unite with the object of its thought, just as a dirty and cold piece of iron cannot join with a pure red-hot one, unless it is heated and purified from its impurity.

The pure mind and its pure thoughts are readily united with one another.

Lack of desire constitutes the purity of the mind, which is readily united with immaterial things of the same nature like itself. The purity of the mind leads to its enlightenment, and these being united in one leads it to the Supreme.

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BOOK IV Sthiti Prakaraṇa

Chapter 15



The subtle elements (*tanmātra*) of the living soul and its inclinations, run in one channel to the reservoir of life, and are thickened into one living being by their mutual coalition.

Some are situated apart from one another, and dissolve separately. Some are joined together, and are born like two gunja fruit growing together.

The different states of the mind, ensuing upon the absence of its present objects under its province, brings on a change in its constitution, which is called its regeneration (in a new life).

Thus every regeneration of the mind in a new life, is accompanied by its concomitant desires and their results. The new life is attended with its proper body unless the mind has been cleared of those thoughts.

As pure Spirit in the form of vital breath (*prāṇa*) performs the functions of the body, so the mind being reborn in a new body is employed in all the functions of that body.

om tat sat om



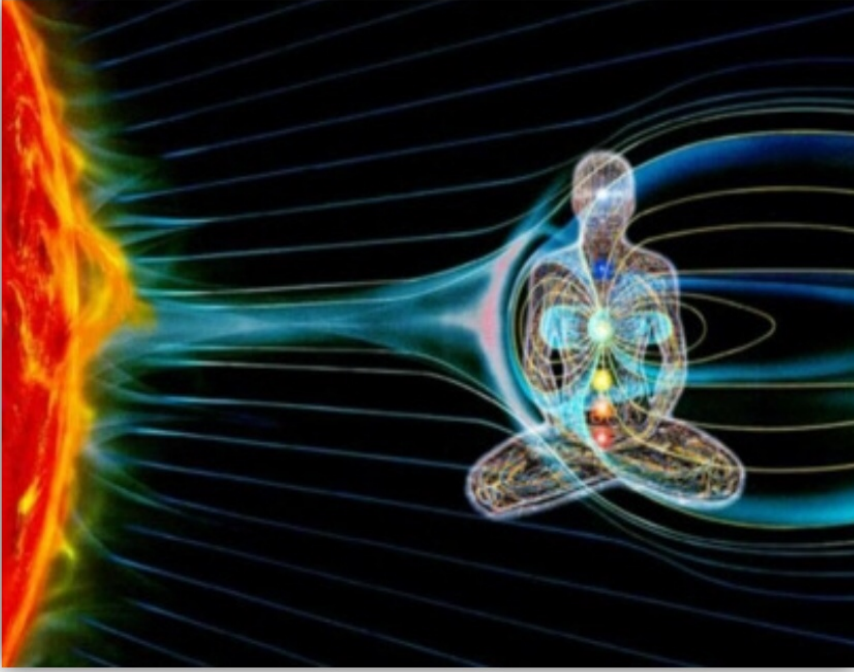
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Sthiti Prakaraṇa

Chapter 18



One thinking himself as composed of the body becomes subject to all the incidents of physicality. But he who knows himself as bodiless is freed from all evils that attend the body.

Looking on the outside, we are subject to the feelings of pain and pleasure, but the inward-sighted yogi is unconscious of the pain or pleasure of his body.

Thus it is the mind that causes all our errors in this world.



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BOOK III On Creation (Utpatti Khanda)

Chapter 89



The nature of consciousness (chit) is pure unity, but the mind (chitta) situated within consciousness and therefore called established-in-the-intellect (chit-stha) is a dualism of itself, and this appears in the form of duality in the world.

Thus, by exercise of consciousness of itself as the

other form, the ideal assumes the shape of the phenomenal world. Being indivisible in itself, it wanders through the labyrinth of errors with its other part of the mind.



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BOOK III On Creation (Utpatti Khanda)

Chapter 90



He who can control his mind by continued patience on one hand and by constant vigilance on the other, is the man of an unimpeachable character and unapproachable by calamity.

The more a man employs the mental part of his body to its proper employment, the more successful he is in obtaining the object that he has in mind.

Mere physical energy is never successful in any undertaking. It is only intellectual activity that is sure of success in all attempts. Intensity of physical efforts overcomes all impediments, but only mental effort leads to ultimate success in **every** undertaking.



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BOOK III On Creation (Utpatti Khanda)

Chapter 92



As ink ceases to be ink without its inky blackness, so the mind ceases to exist without the action of its mental operations.

Cessation of mental activity is attended with cessation of thought, and stillness of the mind is accompanied with a cessation of actions.

The liberated are free from both of these, but those who are not liberated from neither. The mind is ever united with its activity as fire with its heat, and the lack of either mind or action means the extinction of both.

The mind, ever restless in itself, becomes identified with the actions proceeding from its activity. In turn, the actions, whether good or bad, become identified with the mind which feels their just rewards and punishments.



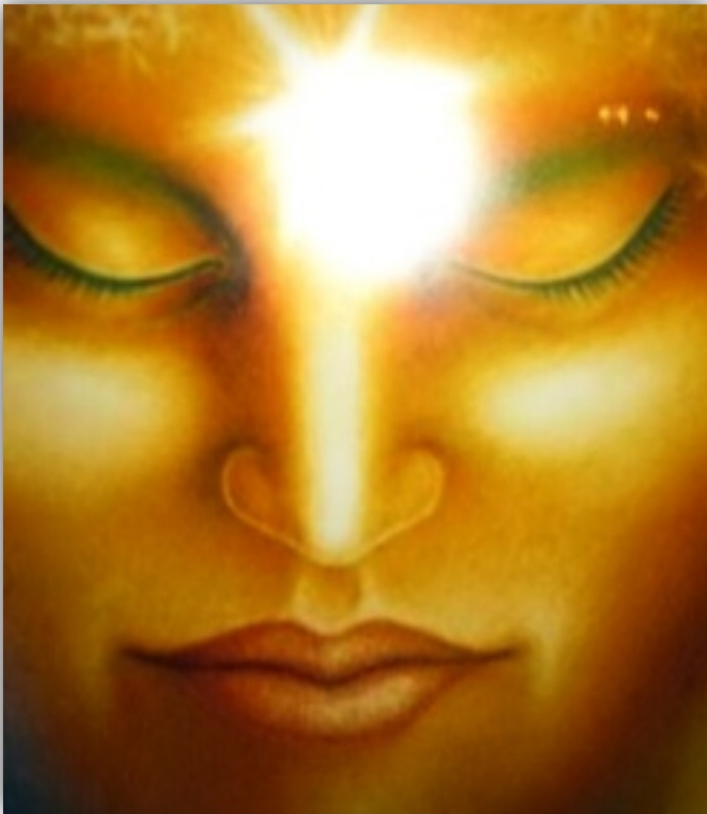
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BOOK III On Creation (Utpatti Khanda)

Chapter 93 - 95



The mind is known to be of the form of ego, which is ignorant of the self-manifesting soul of God and believes itself to be the subject of its thoughts and actions.

Mind, understanding, egoism, intellect, consciousness, action and imagination, together with memory, desire, ignorance, and effort are all synonyms of the mind.

The same pure Consciousness is labeled the mind, understanding and egoism.

The mind that is **one with Divine Consciousness** perceives the world as absorbed into itself. But the mind polluted with matter falls into the error of taking the world for real.



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BOOK III On Creation (Utpatti Khanda)

Chapter 96



The mind is known as the cause of the body. The body is work of the mind.

The mind is born and becomes extinct with the body, which the soul does not. The soul has no quality that belongs to the mind.

By right reasoning, the mind is found to be a

perishable object. When the mind perishes, the individual soul attains final liberation.

The desires of the mind are the bondage of its reincarnation, but the dissolution of the mind and its desires secures its liberation. After mental desires cease there is no more exertion for acts. The mind thus released, never comes to be born and die again.



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Chapter 97



Whatever may be the origin and nature of the human heart, it should be always inquired into if seeking one's own liberation.

The heart fixed in the Supreme becomes purified of its worldly desires and attachments. Then, it perceives in itself that soul which transcends all imaginations of the mind.

The province of the heart is to secure the stillness of the world in itself. It lies in the power of the heart either to become trapped or get its freedom from the desires and troubles of the world.



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BOOK III On Creation (Utpatti Khanda)

Chapter 98



Throughout your lifetime, accustom your mind to the righteous ways pointed out by the scriptures.

Restrain your appetites, govern your passions, and observe the silence of holy saints and sages.

At last you will arrive at the holy state of holies and rest

under the cooling shade of holiness. You shall no more have to grieve under the disasters that happen to all mankind.



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BOOK III On Creation (Utpatti Khanda)

Chapter 99



The intellectual soul being tranquil and transparent, a mere witness of our doings without any doing or desire of its own, receives the reflection of the God without desire, just as a mirror reflects the images of things.

The soul being a translucent particle, reflects the images of all worlds in itself like a polished gem reflects the rays of light in its bosom.

The relation between the detached soul and the world is like that of the mirror and its reflections. The difference and identity of the soul and the world are of the same kind.

As soon as you get rid of your error of the substantiality of the world, you come to the consciousness of it being a vacuum resting in the spirit of God.

As the nature of a lighted lamp is to spread its light all around, so the nature of mental philosophy is to enlighten us with the real state of the soul.

om, tat sat, om



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Chapter 122